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TESTIMONIES

OF

GREAT MEN

TO

THE BIBLE AND CHRISTIANITY.

INTRODUCTION.

The Danger of Educated Hindus.

India in Transition.—Educated Hindus are, at present, subjected to a very severe trial. Western knowledge has shaken their faith in their ancestral creed. The geography and astronomy, declared in the Sastras to have been revealed by Brahma, they know to be wrong; they cannot believe that caste, so unjust, has Divine sanction. They see plainly that Hinduism is a gigantic system of priestcraft. Men are very prone to run from one extreme to another—from credulity to scepticism. Many educated Hindus are inclined to draw the conclusion that *all religions* are of human invention.

There are other influences leading them in the same direction. Men love the world, and religion is distasteful to them. The passions in the young are strong, and they wish to follow, unfettered, their own sinful inclinations. Even those who are not inclined to sensuality desire to give their whole energies to the pursuit of wealth or honour. There are a few eminent men who are agnostics, uncertain whether there is a God or not. Some educated Hindus think it a proof of superior intelligence to hold the same view. Self-satisfied indifference to religion is the prevailing type of thought among many of them, although, to please their relatives, they often take part in idolatrous ceremonies.

Religion Needed.—Amid this neglect of religion, a still small voice must occasionally whisper, "What is a man profited if he shall gain the whole world and lose his own soul?" Our stay in this world is short and uncertain. When we rise in the morning, we can never tell whether before its close our remains may not be taken to the burning ground or laid in the grave. Death generally

comes when least looked for. The man is a fool who devotes all his thoughts to the present world, which he may so soon leave, while he neglects preparation for the eternity which he may enter at any moment. It is only true religion which can give comfort in a dying hour. Nor is this its only advantage. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

A True Religion may Exist.—The fact that Hinduism is false does not prove that all religions are untrue. Although Hindu geography and astronomy are wrong, there are correct systems. So it is with religion. An old Greek writer says, "You may see states without walls, without laws, without coins, without writing; but a people without a God, without prayer, without religious exercises and sacrifices has no man seen." The universality of religion is a proof of its necessity. It is a thing rooted in man's very nature.

True Religion how to be found.—People sometimes come to Missionaries asking for proofs of the existence of God. The first question which may be put to them is, "Do you *wish* that there should be a God or not?" Their belief is very much affected by their answer to this inquiry. Plato well said, "Atheism is a disease of the soul before it becomes an error of the understanding." It is the same with regard to religion. A man who wishes to believe that all religions are false is likely to have his opinion confirmed. A Hindu commentator justly remarks, "They who *desire to know the truth* are competent for discussion." This desire must exist. It must also be accompanied by earnest inquiry. Solomon says that wisdom will be found, "if thou seekest for her as silver, and searchest for her as for hid treasures." There should also be prayer for Divine light. Augustine was one of the most distinguished of the early Christians. He was an idolater, but become a convert to Christianity. He wrote the following prayer for spiritual light, which may be adopted by the reader:

"O Lord, who art the Light, the Way, the Truth, the Life; in whom there is no darkness, error, vanity, nor death; the Light without which there is darkness; the Way, without which there is wandering; the Truth, without which there is error; the Life, without which there is death; say, Lord, 'Let there be light,' and I shall see light and eschew darkness; I shall see the way and avoid wandering; I shall see the truth, and shun error; I shall see life and escape death. Illuminate, O illuminate my blind soul, which sitteth in darkness and the shadow of death; and direct my feet in the way of peace."

There must also be a willingness to act up to our convictions of duty—to obey conscience. A man who lives in sin cannot expect to know the truth. Some further remarks will be made on this very important point.

Thy will. I then search after and consider parallel passages of Scripture, 'comparing spiritual things with spiritual.' I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God; and then the writings whereby being dead they yet speak. And what I thus learn that I believe and teach."

Conclusion.

Gladstone, in 1890, when an old man, well acquainted with the progress of science and with the attacks made upon Christianity during his long life, wrote a book entitled, *The Impregnable Rock of Scripture*. The following extract expresses his views with regard to the future of the Bible:

"The present observations lead upwards and onwards to the idea that the Scriptures are well called Holy Scriptures; and that though assailed by camp, by battery, and by mine, they are nevertheless a house builded upon a rock, and that rock impregnable; that the weapon of offence which shall impair their efficiency for aiding in the redemption of mankind has not yet been forged; that the Sacred Canon, which it took (perhaps) two thousand years from the accumulations of Moses down to the acceptance of the Apocalypse to construct, is likely to wear out the storms and the sunshine of the world, and all the wayward aberrations of humanity, not merely for a term as long, but until time shall be no more."

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A Book Revelation Possible and Necessary.

A certain degree of light or revelation from God is given to every man that comes into the world. The works of creation are sufficient to prove the *existence* of God. But some things are thus known only imperfectly; as the *character* of God, and a future state of rewards and punishments. Other things cannot be known at all except they are directly revealed to us by God.

A Revelation should be in writing.—Men who wish to frame a religion of their own sneer at "book revelations."

It is evident that a "*book* revelation" must be much superior to a "*lip* revelation." To listen with reverence to the oral teaching of a prophet and to deny authority to the same truths when written, would be absurd. "The existence of a written word," says Trench, "is one necessary condition of any progress whatever in the world." There is an old Latin proverb, "The written letter remains." It is only through a *written* record that great spiritual truths can be transmitted unimpaired to future generations.

It is not necessary that a Revelation should be completed at once. It may be given gradually as it is required.

The Possibility of a Divine Revelation.—If God exist, it must be possible for Him to make known His will to man. It would be an outrage on common sense to suppose that He could not do what man, His creature, is able to do.

The Probability of a Revelation.—J. S. Mill makes the following concession:

"On the supposition of a God who made the world, and in making it had regard, however that regard may have been limited by other considerations, to the happiness of His sentient creatures, there is no antecedent improbability of the supposition that His concern for their good would continue, and that He might once or oftener give proof of it by communicating to them some knowledge of Himself beyond what they were able to make out by their own unassisted faculties, and some knowledge and precepts useful for guiding them through the difficulties of life."

Conder uses still stronger language:—

"It is inconceivable that the Parent Friend, if loving men as His offspring and desiring their welfare, should withhold from them that knowledge which must be the noblest, the most desirable, and the most useful—the knowledge of Himself."

1. **The Necessity of a Revelation.**—Two proofs of this may be mentioned:

1. *The existing professed Revelations.*—The Vedas of the Hindus, the Tripitika of the Buddhists, the Koran of the Muhammadans, and the Bible of the Christians, show that the great bulk of civilised men in all ages have considered a Revelation necessary.

2. *The Admissions of the deepest Thinkers.*—The ancient Greeks and Romans had no sacred books. They numbered among them some of the men of acutest intellect that ever lived, who made earnest and persevering attempts to solve the "enigmas of life." What are their confessions? "Oh, if one only might have a guide to truth!" sighs Seneca. "We will wait," says Plato, "for One, be it a God or a God-inspired man, to teach us our religious duties, and to take away the darkness from our eyes."

The results of their inquiries are thus described by Cowper:—

"In vain they pushed enquiry to the birth
And spring-time of the world; ask'd whence is man?
Why form'd at all? and wherefore as he is?
Where must be find his Maker? with what rites
Adore Him? will He hear, accept, and bless?
Or does He sit regardless of His works?
Has man within him an immortal seed?
Or does the tomb take all? If he survive
His ashes where? and in what weal or woe?
Knots worthy of solution, which alone,
A Deity could solve. Their answers vague
And all at random, fabulous and dark,
Left them as dark themselves. Their rules of life,
Defective and unsanctioned, proved too weak
To bind the roving appetite, and lead
Blind nature to a God not yet revealed."

Supposition that Educated Men in Europe are losing their Belief in Christianity.

Many educated Hindus, now rejecting their ancestral creed and disbelieving all religion, try to support themselves by the thought that the same course is being followed by enlightened men in the west.

In all ages and in all countries there have been some who questioned the existence of God and scoffed at all religion. Hinduism had its Kapila, the founder of the Sankhya philosophy, called *Niriswara*, as *without the Lord*. It had also its Charvakas who characterised the authors of Vedas as "buffoons, knaves, and demons." In like manner there are a few vulgar half-educated Europeans, who speak of the Bible in a somewhat similar way, and their opinions are adopted by some Indians.

Christianity is an old religion, and it has often been threatened with extinction. About a century and a half ago, Voltaire boasted that it took twelve men to establish Christianity, but he would show that one man could overthrow it. Paine prophesied that within a hundred years not a Bible would be printed, while the number now is greater than ever. Colonel Olcott wrote out to India that Madame Blavatsky would "tear Christianity to tatters,"

while the result has been that she has been pronounced "the greatest impostor of the age."

Atheists and theosophists, like Colonel Olcott, may try to persuade Hindus that Christianity is a "dying superstition." "The wish is father to the thought." Hindus who read nothing else than their writings may believe them, but a fair decision demands that the other side should be heard. It will be found, on inquiry, that there is overwhelming evidence of a contrary description.

Instead of Christianity decaying in the west, Hindus have proofs before their eyes that it was never more vigorous than at present. Every old man in India knows that there are far more Missionaries and Mission Schools in the country now than when he was a child. These are supported by Christians in Europe and America who believe Christianity to be true.

Who are Competent Judges of Religion?

Knowledge is now so extensive, that no man can gain a good acquaintance with it as a whole. Attention must be concentrated upon particular branches. Even in medicine alone there are doctors who confine themselves to the study of the eye or of some other organ. A man may be a great astronomer, but it does not follow that he would be a good general. Religion is of far higher importance, and involves much more difficult problems than any branch of physical science. Only those who have studied it deeply are competent to speak with authority on the subject. There are also moral qualifications which will be noticed hereafter.

Some of the persons by whom educated Hindus are guided in their ideas of Christianity will be briefly noticed.

Colonel Olcott.—This gentleman claims to have seen, from first to last, "500 apparitions." He had also the unique experience of *weighing spirits*. To do this correctly, he obtained one of Howe's best Standard Platform Scales. His experiments elicited the remarkable fact that the spirits could vary their weights. "Honto" weighed successively 88, 55, 58, and 65 lbs; "Katie Brink," 77, 59, 52 lbs.*

Madame Blavatsky called him a "domestic imbecile." The Commissioner to India of the Psychical Research Society, while not questioning his honesty, says: "The testimony of Colonel Olcott himself I found to be fundamentally at variance with fact in so many important points that it became impossible for me to place the slightest value upon the evidence he offered."† Yet this is the

* *People from the other World*, p. 487.

† Proceedings of the Society for Psychical Research, Dec. 1885, p. 210.

man whom some Hindus regard as their "guide, philosopher, and friend."

Colonel Ingersoll.—As a soldier he is reported to have acted upon the prudent advice of Hudibras:

> "For those that fly may fight again,
> Which he can never do that's slain."

Like some other opponents of Christianity, Colonel Ingersoll belongs to the Charvaka class. He is an amusing speaker, often employing ridicule. His lectures are interrupted by "bursts of laughter." An Indian writer says, "Reverence is the nurse of wisdom." A man who treats the most solemn subjects in such a way, is not one who can safely be taken as a religious guide. The Bible says, "A scorner seeketh wisdom and findeth it not."

Mr. Bradlaugh.—This gentleman was a common soldier, and though by his ability he has raised himself to a good position, he cannot be considered a scholar or one who has studied theology sufficiently to be regarded as an authority. He is also an avowed atheist, in the ordinary sense of the word.

Mrs. Besant.—This lady is the author of "My Path to Atheism." She has lately become an ardent admirer of Madame Blavatsky, and she may now write, "My Path from Atheism to Spiritualism." Which of her creeds—absolute scepticism or the grossest credulity—should educated Hindus adopt?

J. S. Mill.—Dr. Alex. Bain, author of *Mental and Moral Philosophy*, in *John Stuart Mill, a Criticism*, thus admits his unfitness to write authoritatively of Christianity:

"He was also qualified to discuss particular portions of the groundworks of the prevailing creeds. I think, however, that he was too little versed in the writing of theologians to attack their doctrines with any effect. He absented himself during his whole life except as a mere child, from religious services. He scarcely ever read a theological book. He would not help knowing the main portions of theology from our general literature. That, however, was scarcely enough for basing an attack upon Christianity all along the whole line." p. 139.

Professor Huxley.—This gentleman was educated as a medical man, and has given a good deal of attention to physical science; but his knowledge of theology is limited. He is remarkable for his lively, vigorous style, which has made him very popular. His name is not connected with any great scientific discovery.

Mr. Herbert Spencer.—As a philosopher, Mr. Spencer has aimed high. He gives the following lucid explanation of his great doctrine of Evolution:

"Evolution is an integration of matter, and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent

homogeneity to a definite coherent heterogenity; and during which the retained motion undergoes a parallel transformation." *First Principles*, p. 396.

Mr. Spencer makes the following admission:

"Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that we are ever *in the presence of an infinite and eternal energy from which all things proceed.*"

Yet he contends that this "Energy" as "unknowable." Gladstone remarks of Spencer:

"What he says about the absolute unknowability of God seems to me only metaphysical quibbling. All our knowledge is, of course, partial. If we should live together for twenty years, we would know each other but imperfectly; yet such a knowledge of men is sufficient for guidance in our daily affairs. The finite certainly can know God only in a very limited degree; and yet that knowledge is ample for love, obedience, worship."

If Spencer has discovered that the "Energy" is "infinite," "eternal," and that "from which all things proceed," it must be knowable to some extent.

It should be remembered that the above supposed religious guides are either avowed atheists or agnostics. If they deny or doubt even the existence of God, it is not surprising that they should question the truth of Christianity. Are educated Hindus prepared to adopt atheism or agnosticism?

The Truth of Christianity not dependent upon the Inspiration of the Bible.

Hindus hold the Vedas to be eternal, every word of them proceeding from the mouth of Brahma. Muhammadans consider the Kuran to be uncreated. Christians do not regard the Bible as a communication written in heaven, and let down in a complete form. God, "at sundry times and in divers manners" made known His will to man. The Bible is the history of the Divine education of the human race.

The inspiration of the Bible and the truth of Christianity are two separate questions. The essentials of Christianity are to trust in the Lord Jesus Christ as the Saviour, and to seek through His help to follow His example. The man who truly does so is a Christian, although he may consider the Bible only to have been written like other histories.

Conder says: "Supposing the Gospels not inspired, or that we had no reason to think them inspired, yet if they give us the tes-

timony of truthful and capable eye-witnesses and ear-witnesses of these facts, they supply the required foundation of our faith."

The earliest summaries of Christian truth, called creeds, do not mention the Inspiration of the Scriptures. The following is called the Apostles' Creed."

"I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell (the unseen world); the third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick (living) and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen."

The Nicene Creed, which is fuller, and has been held by the Christian Church for the last fifteen centuries, also does not define the inspiration of the Scriptures.

There is a pamphlet widely circulated in India on alleged contradictions of the Bible. Even if they did exist, they would not disprove Christianity. No historical accounts are free from supposed discrepancies. But those mentioned in the pamphlet mostly arise from ignorant quibbling. All are answered in *The Bible Triumphant*.* Any of consequence were brought forward in the early years of Christianity.

Bishop Butler's *Analogy of Religion* is one of the most profound treatises on the evidences of Christianity. He says:

"The only question concerning the truth of Christianity is, whether it is a real revelation; not whether it is attended with every circumstance which we should look for; and concerning the authority of Scripture, whether it is what it claims to be, not whether it be a book of such sort and so promulgated as weak men are apt to fancy a book containing a Divine revelation should. And therefore neither obscurity, nor seeming inaccuracy of style, nor various readings, nor early disputes about the authors of particular parts, nor any other things of the like kind, though they had been much more considerable in degree than they are, could overthrow the authority of Scripture, unless the prophets, apostles, or our Lord, had promised that the book containing the Divine revelation should be secure from these things." *Analogy*, Part II, chap. iii.

Hindu inquirers are recommended to leave the question of inspiration to further study, and to consider first the great facts of Christianity. The most earnest Christians have the highest views of the Bible; but it is best to follow the course proposed.

---

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THE BIBLE AND CHRISTIANITY DESERVING OF CONSIDERATION.

"Jesus of Nazareth," says the late Dean Stanley, "was, on the most superficial no less than on the deepest view, we take of His coming, the greatest name, the most extraordinary power, that ever crossed the stage of History." An eminent French writer says that the "History of the World resolves itself entirely into two periods—that which preceded Christ's appearance, and that which followed it."

"Not to be interested in the life of Jesus Christ," says Liddon, "is to be, I do not say irreligious, but unintelligent. It is to be insensible to the nature and claims of the most powerful force that has ever moulded the thought and swayed the destinies of civilised man."

Even apart from religion, the Bible deserves careful study. The mere *style* of the English Bible is remarkable. The *Saturday Review* says, "The English Bible is a masterpiece of English." There are also so many allusions to the Bible scattered throughout English literature, that no one can thoroughly comprehend it without a good acquaintance with the Scriptures.

There are tracts circulated among Hindus by English Charvakas treating the Bible and Christianity with the greatest contempt. Numerous extracts will be given, showing the very different opinions entertained of them by some of the greatest men who have ever lived.

TESTIMONY OF NON-CHRISTIANS.

The opinions will first be quoted of men who did not avow themselves to be Christians, or were what are called Unitarian Christians, who do not believe in the Divinity of Christ. They are generally arranged in the order of time.

J. J. ROUSSEAU, a noted French writer. 1712—1770.

On the Bible.

"Can a book, at once so sublime and wise, be the work of man? Can the Person, whose history it relates, be Himself a man? Does it contain the language of an enthusiast or an ambitious sectary? What sweetness, what purity in His manners! What affecting goodness in His instructions! What sublimity in His maxims! What profound wisdom in His discourses! What presence of mind! What ingenuity of justice in His replies! Whence could Jesus have derived among His countrymen this elevated and pure morality, of which He alone has given the precept and example? From the bosom of the most furious bigotry, the most exalted wisdom is heard, and the simplicity of the most heroic virtues

honours the vilest of the people. Yes, if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God. Should we suppose the Gospel was a story, invented to please? It is not in this manner that we forge tales, for the actions of Socrates, of which no person has the least doubt, are less satisfactorily attested than those of Jesus Christ. His Gospel alone is, with respect to morality, ever certain, ever true, ever uniform and consistent with itself." (*Emile*, IV., vol. ii., pp. 110, 111.)

LESSING, a noted German writer. 1729—1781.

"The Christian religion rises in the world a grand and glorious temple, beautiful and vast in structure, benign and elevating in influence. Within its hallowed precincts the noblest and purest characters have been formed and inspired. Surely mankind owes more to the Christian religion than to any other institution in the world."

THOMAS PAINE, author of *The Age of Reason*. 1737—1809.

On Jesus Christ.

"Nothing that is here said can apply even with the most distant disrespect to the real character of Jesus Christ. He was a virtuous and admirable man. The morality that He preached and practised was of the most benevolent kind—it has not been exceeded by any." (*Age of Reason*, 1794, p. 3.)

FICHTE, a distinguished German philosopher. 1762—1814.

On the Bible.

"An ancient and venerable record, which, taken altogether, contains the profoundest and loftiest wisdom, and presents those results to which all philosophy must return.

"Till the end of time all the sensible will bow low before this Jesus of Nazareth, and all will humbly acknowledge the exceeding glory of this great phenomenon." "His followers are nations and generations."

RICHTER, a noted German writer. 1763—1825.

On Jesus Christ.

"The purest of the mighty, the mightiest among the pure, who, with His pierced hands, raised up empires from their foundations, turned the stream of history from its old channel, and still continues to rule and guide the ages."

GOETHE, the greatest German writer of modern times. 1749—1832.

On the Bible.

"That great reverence which has been paid to the Bible by nations and races of the earth, is due to its intrinsic excellence. The Bible is not simply a book of the people, but it is the book of the nations, because

it presents the fortunes of one nation as the symbol of all the rest, connects the history of that nation with the creation of the world, and by a law of temporal and spiritual development of necessary and accidental events, carries it on into the most distant regions of the furthest eternities."

"I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendour of a sublimity, proceeding from the person of Jesus Christ, and of as divine a kind as was ever manifested upon earth." ('Conversations with Eckerman,' III., 371.)

"No criticism will be able to perplex the confidence which we have entertained of a writing whose contents have stirred up and given life to our vital energy by its own."

"Let mental culture go an advancing, let the natural sciences progress in ever greater extent and depth, and the human mind widen itself as much as it desires—beyond the elevation and moral culture of Christianity, as it shines forth in the Gospels, it will not go."

Rammohun Roy, the Indian Reformer. 1774—1833.

In 1820 he published, in Bengali and English, a book called, "The Precepts of Jesus, the Guide to Peace and Happiness," consisting chiefly of extracts from the Gospels. In the Preface he says:

"This simple code of religion and morality is so admirably calculated to elevate man's ideas to high and liberal notions of the One God,...and is so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society, that I cannot but hope the best effects from its promulgation in its present form."

In a letter prefixed to one of his later works (an edition of the Kena Upanishad) he makes the following admission:—

"The consequence of my long and uninterrupted researches into religious truth has been that I have found the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings, than any other which have come to my knowledge."

Dr. W. E. Channing, an eloquent American Unitarian. 1780–1862.

On Jesus Christ.

"I know not what can be added to heighten the wonder, reverence, and love which are due to Jesus. When I consider Him, not only as possessed with the consciousness of an unexampled and unbounded majesty, but as recognising a kindred nature in all human beings, when I see Him allying Himself to men by the tenderest ties, embracing them with a spirit of humanity which no insult, injury, or pain could for a moment repel or overpower, I am filled with wonder as well as with reverence and love. I feel that this character is not of human

invention, that it was not assumed through fraud, or struck out by enthusiasm, for it is infinitely above their reach." (Works II. 61.)

Heinrich Heine, a distinguished German poet. 1800—1856.

"The Bible, what a book it is! vast as the universe, striking its roots into the very depths of creation, and towering aloft into the mysterious blue of heaven! sunrise and sunset, promise and fulfilment, birth and death. The whole drama of humanity is to be found in this book."

Auguste Comte. 1795—1857.

The founder of modern Positivism had for his favourite book and daily study the *Imitation of Christ,* of Thomas à Kempis, and says,

"I sum up all my wishes for personal perfection in the admirable form by which the sublimest of the mystics was led to prepare in his own manner the moral motto of Positivism; Let me love Thee, O Christ, more than myself, and myself only for Thy sake."

Theodore Parker, an American writer. 1810—1860.

On the Bible.

"View it in what light we may, the Bible is a very surprising phenomenon . . . This collection of books has taken such a hold on the world as has no other. In all the temples of Christendom is its voice lifted up, week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and it colours the talk of the street. It enters men's closets, mingles in all the grief and cheerfulness of life. The timid man, about awaking from this dream of life, looks through the glass of Scripture, and his eye grows bright; he does not fear to stand alone, to tread the way unknown and distant, to take the death-angel by the hand, and bid farewell to wife, and babes, and home."

On Jesus Christ.

"Christ unites to Himself the sublimest precepts and divinest practices, thus more than realising the dream of prophets and sages; rises free from all prejudices of His age, nation, or sect—and pours out a doctrine beautiful as the light, sublime as heaven, and true as God. Try Him as we try other teachers. They deliver their word; find a few who accept the new tidings, follow the new method, and soon go beyond their teacher, though less mighty minds than he. Though we be humble men, we see what Socrates and Luther never saw. But eighteen centuries have passed since the Sun of humanity rose so high in Jesus. What man, what sect has mastered His thought, comprehended His method, and so fully applied it to life." ('Discourses on Religion,' pp. 294, 303.) And again, "Measure the religious doctrine of Jesus by that of the time and place He lived in, or that of any time and place. Yes! by the doctrine of eternal truth. Consider what a work

His words and deeds have wrought in the world. Remember that the greatest minds have seen no farther, and added nothing to the doctrine of religion; that the richest hearts have felt no deeper, and added nothing to the sentiment of religion, have set no loftier aim, no truer method than His of perfect love to God and man. Measure Him by the shadow He has cast into the world. No! by the light He has shed upon it. Shall we be told such a man never lived—the whole story is a lie! Suppose that Plato and Newton never lived. But who did their wonders, and thought their thought? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus." ('Life of Jesus,' p. 363.)

"Yes! Thou art still the life: Thou art the way
The holiest know; Light, Life, and Way of Heaven;
And they who dearest hope and deepest pray,
Toil by the Light, Life, Way, which Thou hast given."

JOHN STUART MILL, a noted English writer. 1806—1873.

"Whatever else may be taken away from us by rational criticism, Christ is still left—a unique figure, not more unlike all His precursors than all His followers, even those who had the direct benefit of His personal teaching. It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. Who among His disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee—still less the early Christian writers. About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of might which must place the Prophet of Nazareth, even in the estimation of those who have no belief in His inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavour so to live that Christ would approve our life." (*Essays on Nature, The Utility of Religion, and Theism*; pp. 253—55.)

STRAUSS, a German writer. 1807—1874.

On Jesus Christ.

"Amongst the personages to whom mankind is indebted for the perfecting of its moral consciousness, Jesus occupies, at any rate, the highest place. He introduced into our ideal of goodness some features, in which it was deficient before He appeared. By the religious direction which He impressed upon morality, He gave it a higher consecration, and by incarnating goodness in His own person, He imparted to it a

living warmth. With reference to all that bears upon the love of God and of our neighbour, upon purity of heart, and upon the individual life, nothing can be added to the moral intuition which Jesus Christ has left us." *Life of Jesus.* Fcap Ed. 1864, p. 625.

THOMAS CARLYLE, an eminent English author. 1795—1881.

On the Bible.

"A noble book! All men's book! It is our first, oldest statement of the never-ending problem—man's destiny, and God's ways with him here on earth; and all in such free flowing outlines—grand in its sincerity, in its simplicity, in its epic melody, and repose of reconcilement.'

"In the poorest cottage are books—is one Book, wherein for several thousand years the spirit of man has found light and nourishment, and interpreting response to whatever is deepest in him—wherein still, to this day, for the eye that will look well, the mystery of existence reflects itself, if not resolved, yet revealed, and prophetically emblemed, if not to the satisfying of the outward sense, yet to the opening of the inward sense, which is the far grander result."

On Jesus Christ.

"The tidings of the most important event ever transpired in the world is the life and death of the divine Man in Judea, at once the symptom and cause of immeasurable changes to all people in the world.

"Jesus of Nazareth, our divinest symbol! Higher has the human thoughts not reached. A symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into, and anew made manifest."

KESHUB CHUNDER SEN, the Indian Reformer. 1838—1882.

On Jesus Christ.

"He, Christ, was the son of a humble carpenter, and He laboured in connection with His ministry only three short years,—do not these simple facts conclusively prove, when viewed in reference to the vast amount of influence He has exercised on the world, that greatness dwelt in Jesus? Poor and illiterate, brought up in Nazareth—a village notorious for its corruption—under demoralizing influences, His associates the lowest mechanics and fishermen, from whom He could receive not a single ray of enlightenment, He rose superior to all outward circumstances by the force of His innate greatness, and grew in wisdom, faith, and piety by meditation and prayer and with the inspiration of the Divine Spirit working within Him. Though all the external conditions of His life were against Him, He rose above them with the strength of the Lord, and, with almost superhuman wisdom and energy, taught those sublime truths, and performed those moral wonders for which succeeding ages have paid Him the tribute of gratitude and admiration. Verily,

He was above ordinary humanity. Sent by Providence in order to reform and regenerate mankind He received from Providence the wisdom and the power for that great work.'—Keshub Chunder Sen, *Lectures and Tracts.* (Strahan).

"The two fundamental doctrines of gospel ethics which stand out prominently above all others, and give it its peculiar grandeur and its pre-eminent excellence. are, in my opinion, the doctrines of forgiveness and self-sacrifice; and it is in these we perceive the moral greatness of Christ. These golden maxims how beautifully He preached, how nobly He lived. What moral serenity and sweetness pervade His life! What extraordinary tenderness and humility—what lamb-like meekness and simplicity! His heart was full of mercy and forgiving kindness; friends and foes shared His charity and love. And yet, on the other hand, how resolute, firm, and unyielding in His adherence to truth! He feared no mortal man, and braved even death itself for the sake of truth and God. Verily when we read His life, His meekness, like the soft moon, ravishes the heart, and bathes it in a flood of serene light; but when we come to the grand consummation of His career, His death on the cross, behold how He shines as the sun in its meridian splendour!"—*Ibid.*

Matthew Arnold, a recent English Poet and Prose writer:

"To the Bible men will return because they cannot do without it. Because happiness is our being's end and aim, and happiness belongs to righteousness, and righteousness is revealed in the Bible."

Dr. James Freeman Clarke, an American Unitarian who died recently. In a lecture on "What is the Bible and where did it come from?" he says:—

"No other scriptures of man compare with it for wide, deep, and ever-growing influence. It is the highest work of its class, that is, of *the sacred writings* of mankind, and *these sacred writings* are, among all other writings, the most important and influential."

"For many reasons the Bible stands above them all. The others are the books of particular races, of the Hindus only or the Mongols, or the Persians, or the Chinese; but the Bible has a constituency composed of all the races of the world. The others belong to decaying, arrested, or dead civilizations; the Bible to the advancing and all-conquering races, who stand for the highest civilization attained on this planet. The others are either narrow or shallow in some directions; the Bible is a fountain whose waters feed intellect, heart, life, promoting the highest worship as well as the largest humanity."

"Kingdoms fall, institutions perish, civilizations change, human doctrines disappear; but the imperishable truths which pervade and sanctify the Bible shall bear it up above the flood of change and the deluge of years. It will for ever remain,—

"A sacred ark, which from the deep
Garners the life for worlds to be,
And with its precious burden sweeps
A down dark Time's destroying sea."

RENAN, an eloquent French writer of modern times.

On Jesus Christ.

"Jesus is in every respect unique, and nothing can be compared with Him. This Christ of the Gospels is the most beauteous incarnation of God, in the fairest of forms, viz., moral man—God in man. For long ages yet He is King, His beauty is eternal, His reign shall have no end. So long as one noble heart shall yearn after moral beauty, whilst one lofty soul shall be seized with joyful ecstacy before the realisation of the divine, Christ will have worshippers by reason of the part of His being which is truly eternal." (*Etud. d'Hist. Rel.*, 175, 213, 214.)

"Be the unlooked-for phenomena of the future what they may, Jesus will not be surpassed. His worship will renew its youth without end, His story will draw forth ceaseless tears, His sufferings will melt the best hearts, all the ages will proclaim that among the sons of men, there has not been born one greater than Jesus. The day when He pronounced these words, He was truly the Son of God; He founded the pure worship, belonging to no special period or country, which in truth all lofty souls shall practise to the end of time.—Noble Initiator, repose now in Thy glory! Thy work is finished, Thy divinity is established. A thousand times more living, a thousand times more loved since Thy death, than during the days of Thy course here below, Thou shalt become the corner stone of humanity, insomuch that to tear Thy name from this world would be to shake it to its very foundations. No more shall men distinguish between Thee and God." (*Vie de Jesus*, 1864; 234, 426, 459.)

Miss F. P. COBBE, an English writer:

"One thing we must believe, that He, to whom was committed such a work, must have been spiritually of transcendent excellence—that all the highest doctrines, the purest moral precepts, the most profound spiritual revelations, recorded in the Gospels were actually those of Christ Himself. The originator of the Christian movement must have been the greatest soul of His time, as of all time. If He did not speak these words of wisdom, who could have recorded them for Him?"

"The view, therefore, which seems to be the sole fitting one for our estimation of the character of Christ, is that which regards Him as the great Regenerator of humanity. His coming was to the life of humanity what regeneration is to the life of the individual. This is a broad plain inference from the universal history of our race. The world *has* changed, and that change is historically traceable to Christ."

"Let us obtain the measure of the change introduced into the world by Christianity and we shall at the same time obtain the best measure of the greatness of Christ."

PROFESSOR SEELY, author of *Ecce Homo* and *Natural Religion*:

"It was neither for His miracles, nor for the beauty of His doctrine that Christ was worshipped. It was for this, that He, whose power and

greatness as shown in His miracles were overwhelming, denied Himself the use of His power, treated it as a slight thing, walked among men as though He were one of them, relieved them in distress, taught them to love each other, bore with undisturbed patience a perpetual hailstorm of calumny, and when His enemies grew fiercer, continued still to endure their attacks in silence, until petrified and bewildered with astonishment, men saw Him arrested and put to death with torture, refusing stedfastly to use in His own behalf the power He conceived He held for the benefit of others. It was the combination of greatness and self-sacrifice which won their hearts, the mighty powers held under a mighty control, the unspeakable condescension, the Cross of Christ." *Ecce Homo*, p. 46.

J. A. FROUDE, a noted English writer of the present time.

"The most perfect being who has ever trod the soil of this planet was called the Man of Sorrows."

J. TYNDALL, Scientist.

Referring to his childhood, he says:

"I loved the Bible, and was prompted by that love to commit large portions of it to memory.

LECKY, an English Historian.

In his *History of European Morals*, he bears the following testimony to the EFFECTS of Christianity:—

"It was reserved for Christianity to present to the world a character, which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love: has shown itself capable of acting on all ages, temperaments, and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence, that the simple record of three years of active life has done more to regenerate and soften mankind than all the discussions of philosophers and all the exhortations of moralists."

PROFESSOR HUXLEY, Scientist,

Regarding the Bible simply as a School Book, he says:

"Consider the great historical fact that, for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple from John O'Groat's House to Land's End, as Dante and Tasso were once to the Italians: that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally that it forbids the veriest hind whoever left his native village to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the furthest limits of the oldest nations of the world. By the study of what other book could children be so much humanised and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the intervals between two eternities; and earns the blessings and curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?"

In a later article, in the *Nineteenth Century*, Professor Huxley says:

"In the eighteenth century B. C. in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which appears to me as wonderful an inspiration of genius as the art of Pheidias or the science of Aristotle: 'and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?' What extent of knowledge, what acuteness of scientific criticism can touch this, if any one possessed of knowledge or acuteness could be absurd enough to make the attempt? Will the progress of research prove, that justice is worthless and mercy hateful; will it ever soften the bitter contrast between our actions and our aspirations, or show us the bounds of the universe and bid us say, Go to, now we comprehend the infinite."

TESTIMONY OF POETS.

William Shakespeare, the greatest name in literature, 1564—1616. Referring to Palestine, he says:

"Over whose acres walked those blessed feet,
Which fourteen hundred years ago, were nailed.
For our advantage to the bitter cross."

In his last will he wrote thus:

"I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting."

Bishop Wordsworth has written a volume on Shakespeare's *Knowledge and Use of the Bible*, containing several hundred references.

John Milton, the famous English Poet, 1608—1674.

"God has ordained His Gospel to be the revelation of His power and wisdom in Christ Jesus. Let others, therefore, dread and shun the Scriptures in their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness. There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach."

John Dryden, an English Poet, 1631—1700.

Whence, but from Heaven, could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? or how or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.

If in the book itself we cast our view,
Concurrent heathen prove the story true;
The doctrine, miracles, which must convince,
For heaven in their appeals to human sense,
And though they prove not they confirm the cause,
When what is taught agrees with nature's laws.

Therefore, the style majestic and divine,
It speaks no less than God in every line;
Commanding words; whose force is still the same,
As the first fiat that produced our frame,
All faiths beside, or did by arms ascend;
Or sense indulged has made mankind their friend.

COLLINS, an English Poet, 1721—1759.

Dr. Johnson was visiting the poet in London. Collins was holding in his hand a small book. Johnson, curious to see what it was, took it into his hand, whereupon Collins remarked: "I have but one book, but that is the best." It was the Bible.

WILLIAM COWPER, author of *The Task*, 1731—1800.

"A glory gilds the sacred page
Majestic like the sun,
It gives a light to every age;
It gives but borrows none.

The hand that gave it still supplies
The gracious light and heat;
His truths upon the nations rise,—
They rise, but never set."

"The lamp of revelation only shows
What human wisdom cannot but oppose,
That man in nature's richest mantle clad
And graced with all philosophy can add,
Though fair without, and luminous within,
Is still the progeny and heir of sin.
This taught, down falls the plumage of his pride,
He feels the need of an unerring guide.
And knows that, falling, he shall rise no more,
Unless the power that bade him stand, restore.
This is indeed philosophy; this known,
Makes wisdom, worthy of the name, his own."

S. T. COLERIDGE, a noted English Poet, 1772—1834.

"For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law; in short, with moral and intellectual cultivation; always supporting, and often leading the way."

"Its very presence, as a believed Book, has rendered these nations emphatically a chosen race, and this, too, in exact proportion as it is more or less generally known and studied."

"Good and holy men, and the best and wisest of mankind, the kingly spirits of history, have borne witness to its influences, and have declared it to be beyond compare the most perfect instrument of humanity."

"I know the Bible is inspired, because it *finds* me at greater depths of my being than any other book."

"Christianity is not a theory, or a speculation, but a life:—not a philosophy of life, but a life, and a living process. TRY IT. It has been eighteen hundred years in existence; and has one individual left a record like the following, 'I tried it, and it did not answer. I made the experiment faithfully according to the directions; and the result has been a conviction of my own credulity?'"

Professor Fisher, says:

"There is no higher evidence of Inspiration than this ability 'to find us' as Coleridge has expressed it, in the deepest wants, the secret sins, and the profound exhibitions of the soul."

MRS. HEMANS, an English poetess, 1793—1835.

On the Family Bible.

"What household thoughts around thee, as their shrine,
Cling reverently!—of anxious looks, beguiled,
My mother's eyes, upon thy page divine,
Were daily bent: ... whilst I a dreamy child,

Yet would the solemn Word,
At times, with kindlings of young wonder heard,
Fall on my waken'd spirit, there to be
A seed not lost: for which in darker years,
O book of Heaven! I pour, with grateful tears,
Heart blessings on the holy dead, and thee!"

WILLIAM WORDSWORTH, a great English Poet, 1770—1850.

On the English Translation of the Bible.

"But, to outweigh all harm, the sacred Book
In dusty sequestration wrapt too long,
Assumes the accents of our native tongue;
And he who guides the plough or wields the crook,
With understanding spirit now may look
Upon her records, listen to her song,
And sift her laws,—much wondering that the wrong,
Which Faith has suffered, Heaven could calmly brook.
Transcendent boon! noblest that earthly king
Ever bestowed to equalize and bless
Under the weight of mortal wretchedness!
But passions spread like plagues, and thousands wild
With bigotry shall tread the offering
Beneath their feet,—detested and defiled."

ELIZABETH BARRETT BROWNING, the greatest English Poetess, 1809—1861.

On Jesus Christ.

"A man on earth HE wandered once,
All weak and undefiled:
And those who loved Him, said 'He wept'—
None ever said He smiled;
Yet there might have been a smile unseen,
When He bowed His blessed face, I ween,
To bless that happy child."

"Jesus, victim, comprehending
Love's divine self-abnegation,
Cleanse my love in its self-spending,
And absorb the pure libation;
Wind my thread of life up higher,
Up through Angel's hands of fire!
I aspire while I expire!"

ROBERT BROWNING, one of the greatest English Poets of modern times.

In 1876 a lady, believing herself to be dying, wrote to Browning expressing the deep satisfaction of her mind that one so highly gifted with genius should hold, as Browning held, to the great truths of Christianity. In his reply he said:

"All the help I can offer, in my poor degree, is the assurance that I see ever more reason to hold by the same hope—and that by no means in ignorance of what has been advanced to the contrary.

"I will transcribe from my wife's Testament—wherein I recorded it fourteen years ago—'Thus I believe, thus I affirm, thus I am certain it is, that from this life I shall pass to another better."

W. H. LONGFELLOW, the greatest American Poet, 1807—1882.

Longfellow's "Psalm of Life" is one of the most popular poems in the English language and has inspired many to noble action.

"Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! life is earnest!
And the grave is not its goal:
'Dust thou art, to dust returnest,'
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each to-morrow
Finds us farther than to-day."

The following are the concluding verses of a hymn written for his brother's ordination as a Christian minister:

"And evermore beside him on his way
The unseen Christ shall move
That he may lean upon His arm and say,
'Dost thou, dear Lord, approve?'

Beside him at the marriage feast shall be
To make the scene more fair;
Beside him in the dark Gethsemane
Of pain and midnight prayer.

O holy trust! O endless sense of rest
Like the beloved John
To lay his head upon the Saviour's breast,
And thus to journey on!"

ALFRED TENNYSON, one of the greatest English Poets, 1809.

Reference to Jesus Christ in "The May Queen."

"He taught me all the mercy, for he show'd me all the sin.
Now, tho' my lamp was lighted late, there's One will let me in:
Nor would I now be well, mother, again if that could be,
For my desire is but to pass to Him that died for me."

Tennyson's finest poem, *In Memoriam*, expresses the doubts which may arise in the minds of thoughtful men, and shows how they may be removed. It begins as follows:

"Strong Son of God, immortal Love,
Whom we, that have not seen thy face
By faith, and faith alone, embrace,
Believing where we cannot prove;

Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death; and lo, thy foot
Is on the skull which thou hast made.

Thou wilt not leave us in the dust:
Thou madest man, he knows not why;
He thinks he was not made to die;
And thou hast made him: thou art just."

The need of reverence is pointed out:

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster."

Doubts are thus expressed :

"I falter where I firmly trod ;
And falling, with my weight of cares,
Upon the world's great altar-stairs
That slope through darkness up to God."

Where the answer is to be found :

"O Life as futile, then, as frail !
O for thy voice to soothe and bless !
What hope of answer, or redress ?
Behind the veil, behind the veil."

The sincere inquirer is thus described :

"Who touched a jarring lyre at first,
But ever strove to make it true :
Perplexed in faith but pure in deeds,
At length he beats his music out—
There lives more faith in honest doubt,
Believe me, than in half the creeds.
He fought his doubts and gathered strength,
He would not make his judgment blind ;
He faced the spectres of the mind
And laid them ; thus he came at length
To find a stronger faith his own."

Two very important points in the above should be noticed. The inquirer was "pure in deeds." A man who indulges in vice of any kind cannot expect to arrive at the truth. Also, "he fought his doubts." If a person is merely content to doubt without careful investigation, it is impossible for him to "find a stronger faith."

In one of Tennyson's latest poems, written when he was eighty years of age, he thinks of the voyage to another world which he must soon take and thus expresses his hope :

"Sunset and evening star,
And one clear call for me !
And may there be no moaning of the bar
When I put out to sea ;
For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Sir Edwin Arnold, a modern English Poet, author of *The Light of Asia* and *The Light of the World*.

"I have been criticised for my implied comparison between Buddhism and Christianity in regard to doctrines derived from them, and principles, contained in them respectively. No such object was in my mind. For me, Christianity, rightly viewed, is the crown-queen of religions, infinitely superior to every other."

TESTIMONIES OF PROSE WRITERS.

JOHN SELDEN, called The Glory of England, 1584—1654.

"There is no book upon which we can rest in a dying moment but the Bible."

JOHN LOCKE, a noted English philosopher, 1632—1704.

This profound thinker was asked which was the shortest and surest way for a person to attain a true knowledge of the Christian religion. His reply was:

"Let him study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

JOSEPH ADDISON, a celebrated English writer. 1672—1719.

Dr. Johnson said of this author: "Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, should give his days and nights to the volumes of Addison."

Addison left an unfinished work on *The Evidences of Christianity*. His step-son was careless about religion. Shortly before his death, Addison called for him and said, "See how a Christian can die!" A true Christian can die without fear, whereas the most devout Hindu must feel uncertain whether he may not suffer in his next supposed birth for some former sin.

SAMUEL JOHNSON, the well known English writer. 1709—1784.

When near the end of life, this great moralist gave the following advice to a young man:

"Attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker; read the Bible every day of your life."

SIR WALTER SCOTT, prose writer and poet. 1771—1832.

A few days before his death, this distinguished writer expressed a wish that his son-in-law would read to him. "From what book shall I read?" It was said. "Need you ask?" Sir Walter replied: "*There is but one.*" It was at once understood that he meant the Bible.

On the Bible.

"Within this ample volume lies,
The mystery of mysteries.
Happiest, they of human race,
To whom their God has given grace,
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born,
That read to doubt, or read to scorn."—*Scott.*

T. B. Macaulay, a distinguished English writer. 1800—1859.

In a speech in Parliament, after referring to the old system of British Government in India, which allowed infanticide and suttee to continue unchecked, he added :

"We lowered ourselves in the eyes of those whom we meant to flatter. We led them to believe that we attached no importance to the difference between Christianity and heathenism. Yet how vast that difference is! I altogether abstain from alluding to topics which belong to divines. I speak merely as a politician, anxious for the morality and the temporal well-being of society. And, so speaking, I say that to countenance Brahminical idolatry, and to discountenance that religion which has done so much to promote justice and mercy, and freedom, and arts, and sciences, and good government, and domestic happiness, which has struck off the chains of the slave, which has mitigated the horrors of war, which has raised women from servants and playthings into companions and friends, is to commit high treason against humanity and civilisation." —*Speeches*, pp. 276, 277.

Christianity he describes as

"Strong in her sublime philosophy, strong in her spotless morality, strong in those internal and external evidences to which the most powerful and comprehensive of human intellects have yielded assent."

Charles Dickens, a celebrated English novelist. 1812—1870.

"The New Testament is the best book that ever was or will be, known in the world."

Life, Vol. III. p. 480.

"I commit my soul to the mercy of God through our Lord Jesus Christ."

Life, Vol. III. p. 517.

Charles Reade, the Novelist, author of *Never Too Late to Mend*, 1814—1884.

The following is part of the inscription which he wrote to be placed in his tombstone :

"I hope for holiness and happiness in a future life, not for anything I have said or done in this body, but for the merits and mediation of Jesus Christ.

"If any man sin we have an advocate with the Father, Jesus Christ the Righteous ; and He is the propitiation for our sins."

John Ruskin, a distinguished modern English writer :

"To my early knowledge of the Bible, I owe the best part of my taste in literature, and the most precious, and, on the whole, the one essential part of my education."

In a lecture he gave the following advice to Oxford students :—

"Read your Bible, making it the first morning business of your life to

understand some portion of it clearly, and your daily business to obey it in all you do understand."

J. R. Lowell, a noted American writer of the present day.

Referring to the attacks of unbelievers upon Christianity, he says:—

"The worst kind of religion is no religion at all; and these men living in ease and luxury, indulging themselves in the 'amusement of going without religion,' may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcases like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution.

"So long as those very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of his faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

TESTIMONIES OF SCIENTISTS.

Many educated Hindus think that modern science disproves Christianity. When it is said that Sir Isaac Newton, perhaps the greatest scientist that ever lived, was a Christian, it is objected that he was unacquainted with Darwinism. Professor Huxley admitted in his Glasgow lecture that "evolution," Darwin's great theory, leaves the argument from design practically where it was. It is thirty years since Darwin made known his opinions, but Christianity is held as firmly as ever by some of the most eminent scientists of the present time.

Sir George Stokes has been justly called "the Sir Isaac Newton of the day." Like his illustrious predecessor, he is Lucasian Professor of Mathematics at Cambridge; he is one of the members of Parliament for the University; and when he wrote the paper quoted below, he was President of the Royal Society, composed of the most noted scientists in England. In 1854 he was appointed Secretary of the Royal Society, so that, during a long life, he has had the best means of gaining a knowledge of the religious opinions of its members.

The following short paper was kindly written by Sir George Stokes specially for educated Hindus, to expose a prevailing misconception among them, and to guard them against an error into which they are apt to fall.

"My attention has been called to a statement made in some of the Indian papers to the effect that Christianity has lost its hold on the

Western nations; that it is now believed in chiefly by the ignorant and uneducated; and that scientific men almost universally reject it.

"My own position and my tastes have naturally brought me into contact with a large number of scientific men, with many of whom I am intimately acquainted; and I can say from my own knowledge that the above statement is very far indeed from being true. A certain amount of reticence on such subjects is usual, and I am disposed to think desirable, in general conversation, where people are not intimately acquainted with one another, unless in cases where they have met for some expressly religious object. But one can hardly be well acquainted with other people without getting to know something of their religious convictions. I feel reluctant to speak of the living, able though I am to do so, but I know that men like Faraday, Clerk Maxwell, Kitchen Parker and others were sincere believers in the Christian faith. The last held the modern view of evolution in what some might think an extreme form, and regarded it as God's mode of working; but from expressions which have fallen from him in conversation and correspondence I feel sure that he did not reject the supernatural. I am aware that there are some scientific men who admire Christian morality, but reject the supernatural element in the Christian religion. To me the supernatural element appears to be essential, and I know of many scientific men who think the same.

"Our religion deals with many matters of which at present we have only a very imperfect comprehension. The desire of knowledge which is natural to the human mind, and the vast importance of the subject, often lead believers in the Christian faith to attempt to frame systems of belief which really go beyond what is fairly to be established by right reason combined with what as Christians we believe to have been distinctly revealed; and sometimes such men go so far as to ostracise those who do not agree with these systems, humanly devised to some extent though they be, and, in so far as they are such, liable to human error.

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"An outsider, whose own religion is altogether different from the Christian, is not in a position to form a good judgment what portions of what he may hear from a Christian teacher are essential parts of the Christian faith, and what are of the nature of speculations which possibly may be erroneous. It may be, that he lays hold of some human error, which he mistakenly supposes to be a necessary part of the Christian faith, and in rejecting it thinks that he has disproved the Christian faith. The Christian religion should be judged of as a whole, by its broad outlines rather than by some details respecting which Christians are not all agreed. It involves an admission of the supernatural, including some supernatural events which are of such a nature as to admit of historical attestation. But the historical evidence, weighty as it is as regards the most important facts, is not to be separated from the religious system of which those facts form a part, and which is of such a nature that it speaks to the heart and conscience, and renders it credible that there might have been such a deviation from the ordinary course of nature as must have occurred if those asserted facts really took place.

G. G. Stokes.

Cambridge, 1st September, 1890.

In 1883 Sir George Stokes read a Paper before the Victoria Institute "On the Absence of Real Opposition between Science and Revelation." In 1888 he took the chair at the annual meeting of the Christian Evidence Society. He then stated that mathematical demonstration cannot be expected in religion any more than in the affairs of common life. Thus we believe that there was a king called Alexander the Great, although we cannot prove geometrically that such a person ever existed. He also explained that many of the attacks upon Christianity arise from ignorance of its real doctrines. He says:

"On one occasion I was at a meeting of this Society in a hall where the audience was mainly composed of professed atheists. They attacked what they supposed to be Christian doctrines, but I could not help being forcibly struck by this—what an utter caricature of Christian truth it is that these men have been attacking! I do not say that they were dishonest; I have no reason to suppose they were. But they were ignorant of what they professed to attack, and they were particularly self-confident.

"Now I believe that some men of this kind are in the habit of giving open-air lectures in various parts of London, where they attract a crowd around them. The crowd that come to hear them are, I suppose, for the most part persons of no great education—persons very likely who have not paid any particular attention to Christianity. They hear those men attacking certain Christian doctrines (as they believe them to be), and the audience, not knowing much about the subject themselves, take it for granted that what is attacked is really Christianity, and that the arguments which are adduced against some caricature of Christianity really go against Christianity itself."

He further stated that there may be errors regarding science among persons who think it opposed to Christianity:

"They frequently lump together everything that all scientific men have said; they take it as one whole, and as a thing thoroughly well established by science. And if they find anything which they think is opposed to religion—which possibly *may* be opposed to religion, because in a thing like this, involving a mixture of truth and error, there *may* be something antagonistic to religion, men of this kind being unable to appreciate the different degrees of evidence there are for different assertions or hypotheses or mere conjectures may sometimes be led into difficulty by taking as a well-established proposition resulting from the study of science, what is, after all, the merest conjecture, and a conjecture is, of course, liable to be erroneous, and, being erroneous, to be opposed to that which is true." *Report*, pp. 33, 34.

Some testimonies to the Bible and Christianity from eminent scientists will now be given.

Sir Isaac Newton, the "Prince of Mathematicians." 1642—1727.

"We account the Holy Scriptures to be the most sublime philosophy."

"There are more sure marks of authenticity in the Bible than in any profane history whatsoever."

Newton used to purchase, year after year, a number of Bibles to be given to the poor.

Pascal, a great French Mathematician and Scientist. 1632-1662.

"Let one consider the marvels of the Holy Scripture, which are endless; the grandeur and sublimity, beyond everything human, of the matters which they contain, and the admirable simplicity of the style, in which is nothing affected, nothing studied, and which bears the characteristic marks of truth that no one can deny. Jesus Christ speaks the grandest things so simply that it seems as if He had not thought of them, but nevertheless so precisely and perspicuously that one sees clearly what His reflection upon them has been. This clearness, united with this artlessness, is admirable. . . . Men simple and without strength, like the apostles and early Christians, resisted all the powers of the world, subdued kings, learned men and philosophers, and destroyed the idolatry so firmly established. And the whole was accomplished by the mere force of that word which Christ had preached."—*Pensees.*

Sir David Brewster, an eminent Scientist. 1781—1868.

The following extracts are from an account of his last days:

"Did the Christian mysteries give him no trouble? None, why should they? We are surrounded by mysteries . . . He thanked God the way of salvation was so simple, no laboured argument, no hard attainment was required. To believe in the Lord Jesus Christ was to live; he trusted in Him, and enjoyed His peace."

His last words were these:—

"Life has been very bright to me, and now there is the brightness beyond. I shall see Jesus who created all things, Jesus who made the worlds. I shall see Him as He is. I have had the light for many years, and oh, how bright it is! I feel so safe, so satisfied."

Michael Faraday, one of the greatest Scientists of the century. 1791—1867.

Faraday was an earnest Christian all his life, and acted as elder in the Church which he attended regularly. His biographer, after mentioning his noble qualities, thus concludes his memoirs:—

"Some will consider that his strong religious feeling was the prime cause of those great qualities; and there is no doubt that one of his natural qualities was greatly strengthened by his religion. It produced what may well be called his marvellous humility.

"That one who had been a newspaper boy should receive, unsought, almost every honour which every republic of science throughout the world could give; that he should for many years be consulted constantly by the different departments of the Government, and other authorities, on questions regarding the good of others; that he should be sought after

by the princes of his own and of other countries; and that he should be the admiration of every scientific or unscientific person who knew anything of him, was enough to have made him proud; but his religion was a living root of fresh humility, and from first to last it may be seen growing with his fame and reaching its height with his glory, and making him to the end of his life certainly the humblest, whilst he was also the most energetic, the truest, and the kindest of experimental philosophers.

"To complete this picture, one word more must be said of his religion. His standard of duty was supernatural. It was not founded upon any intuitive ideas of right and wrong; nor was it fashioned upon any outward expediences of time and place; but it was formed entirely on what he held to be the revelation of the will of God in the written word, and throughout all his life his faith led him to act up to the very letter of it." Vol. II. pp. 485, 486.

Professor de la Rive of Geneva, himself an eminent scientist, says of Faraday:

"Faraday had for long understood that the data of science, so changing and so variable, will not do for the firm and immovable foundation of a man's religious belief; but, at the same time he had shown by his example that the best reply that a philosopher can make to those who hold that the progress of science is incompatible with these convictions, is to say to them, 'But, notwithstanding, I am a Christian.'"

Sir J. W. Herschel, the Astronomer. 1792—1871.

"All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scripture."

Professor Clerk Maxwell, a distinguished English Scientist, 1831—1879.

"I have looked into most philosophical systems, and I have seen that none will work without a God." *Life*, p. 426.

"I have read up many queer religions; but there is nothing like the old thing after all." p. 426.

"I think men of science as well as other men need to learn from Christ, and I think Christians whose minds are scientific are bound to study science that their view of the glory of God may be as extensive as their being is capable of." p. 404.

W. Kitchen Parker, late Hunterian Professor at the Royal College of Surgeons.

"When, as a tall farmer's son, I left home to study science, I said, 'I am going to serve God,' and I gave myself to God in prayer. The lady where I went said, 'William, read your Bible once every day.' William did; but he does not read the Bible only *once* a day, now. After fifty years I am not likely to lose sight of Christ. He is my life. My

being a Darwinian or Evolutionist has not touched that. 'Christ in me the hope of glory.' What a little thing is science to put against that! It is merely the ends, shreds, patches, and rays of knowledge... The more childlike we are in science, as well as in religion, the better it will be. Science, in geology and biology does not touch the Scriptures in the least. It does not effect the belief of any godly man who studies it. Do not think that because Evolution has been taken advantage of to endeavour to get rid of Christianity, therefore Evolution is, or means, any harm, or that Darwin's theory of the gradual origin of species means any harm. It means nothing of the sort."*

Dr. Thomas Wakley, an eminent Physician, late Editor of the *Lancet*. 1795—1862.

"Feeling my deep responsibility to God for the position in which, in His providence He has placed me, I desire to testify to the comfort derived during my sickness from a lively faith in the Lord Jesus Christ, and that I die in the sure hope of a glorious resurrection."

Sir Andrew Clark, President of the Royal College of Physicians. Presiding in 1890 at the annual meeting of the Christian Evidence Society, he gave his reasons for accepting Christianity. The following is a summary of his concluding remarks:

"The speaker proceeded to mention the special reasons which had influenced his own mind, and led him to accept Christianity. The first was the obvious need, in man's utter darkness and helplessness, of some revelation, and the second was the satisfaction he found in the revelation of the person of Christ, and in the marvellous character of Jesus looked at from its human side.

"The chairman then spoke of the sublimity of the claims of Jesus Christ, of His lowly condition in life and the impossibility of accounting for that life by any theory of evolution, and in conclusion said that no one, with any deep experience of life could doubt how vast, terrible and far-reaching are the sins and sufferings of men, and that human remedies had been tried and all failed. No one with adequate powers of observation and reflection could doubt that there was one remedy for all that trouble, and that remedy was to be found in the person and work of Jesus Christ."

Professor Asa Gray, a noted American Botanist.

"But, however we may differ in regard to the earliest stages of religious development, we shall agree in this, that revelation culminated, and for us most essentially consists, in the advent of a Divine Person, who, being made man, manifested the Divine Nature in union with the human; and that this manifestation constitutes Christianity."

Principal Dawson, a distinguished Geologist, one of the Presidents of the British Association.

"The Bible contains within itself all that under God is required

* *Report of the Christian Evidence Society for* 1889, p. 45.

to account for and dispose of all forms of infidelity, and to turn to the best and highest uses all that man can learn of nature."

Sir William Thomson, one of the Presidents of the British Association.

In 1889 he was chairman at the annual meeting of the Christian Evidence Society, when he said :

"My primary reason for accepting the invitation to preside was that I wished to show sympathy with this great Society and with the Committee in their strenuous efforts for good I did also think that something was owing from Science. I have long felt that there was a general impression in the non-scientific world that the scientific world believes science has discovered ways of explaining all the facts of nature without adopting any definite belief in a Creator. I have never doubted that that impression was utterly groundless."

Professors Balfour Stewart and Tait.

Balfour Stewart is the author of the work on Physics, well known to University students in India. Tait is professor of Mathematics in the University of Edinburgh. The two published some years ago, a work entitled *The Unseen Universe*. Its main design is thus explained in the Preface :

"Our object in the present work, is to endeavour to show that the presumed incompatibility of Science and Religion does not exist. This, indeed, ought to be self-evident to all who believe that the Creator of the Universe is Himself the author of Revelation."

The following prayer, prefixed, shows the spirit in which the Bible should be studied :

"Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy Holy Word, we may embrace, and ever hold fast *the blessed hope of everlasting life*, which Thou hast given us in our Saviour Jesus Christ.—*Amen.*"

Lord Rayleigh a President of the British Association, and formerly Professor of Experimental Physics in the University of Cambridge.

He thus shows that science does not necessarily tend to materialism, and that scientific men have no greater claim than others as religious teachers :

"Many excellent people are afraid of science as tending towards materialism. That such apprehension should exist as not surprising; for, unfortunately, there are writers speaking in the name of science who

* Report for 1889, p. 46.

have set themselves to foster it. It is true that among scientific men, as in other classes, crude views are to be met with as to the deeper things of Nature; but that the life-long belief of Newton, of Faraday, and of Maxwell are inconsistent with the scientific habit of mind, is surely a proposition which I need not pause to refute. It would be easy, however, to lay too much stress upon the opinions of even such distinguished workers as these. Men who devote their lives to investigation, cultivate a love of truth for its own sake, and endeavour to clear up, and not, as is too often the object in business and politics, to obscure a difficult question. So far the opinion of a scientific worker may have a special value; but I do not think he has a claim superior to that of other educated men, to assume the attitude of a prophet. In his heart he knows that underneath the theories he constructs there lie contradictions which he cannot reconcile. The higher mysteries of being, if penetrable at all by human intellect, require other weapons than those of calculation and experiment."*

Dr. Gladstone, F. R. S., a well known Scientist.

Referring to Sir George Stokes, being in the chair at the annual meeting of the Christian Evidence Society, he said :—

"We can, to a certain extent, answer the objection which is often made, that there is an antagonism between science and Christianity. That is one of the stock arguments of a certain class... But, in fact, the leading scientific men are on the side of Christ. It is not only true of the science of the present day, but it is also true of the science of the past; and it is the case on the Continent as well as in England. We find, of course, that the advance of knowledge is bringing with it certain difficulties. There is a certain tendency from materialistic study to materialistic views; but how true is the doctrine, 'A little knowledge leads to atheism, but a greater amount of knowledge brings a man back again to God.'" *Report of Christian Evidence Society* for 1888, pp. 43-4.

Sir James Paget, a noted Physician, "On the Religious Belief of Scientific Men :"

"The proportion of scientific men who profess the Christian faith is, I believe, about the same as that of literary men, or of lawyers, or merchants, or any other group of men in the same social position, or of equal general culture. You will find among scientific men very few who attack either theology or religion. The attacks imputed to them are made for the most part, by those who, with a very scanty knowledge of science, use not its *facts*, but its most distant *inferences*, as they do whatever else they can get from any source, for the overthrow of religious belief."†

Declaration of 800 Students of the Natural and Physical Sciences.

At a meeting of the *British Association for the Advancement of*

* *Fragments of Truth for Truth-seekers.*
† *Theology and Science*, p. 3.

Science, the following declaration was signed by a large number of the members:

"We conceive that it is impossible for the Word of God, as written in the book of Nature, and God's Word, written in Holy Scripture, to contradict one another, however much they may appear to differ. We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see through a glass darkly; and we confidently believe that a time will come when the two records will be seen to agree in every particular."

TESTIMONY OF STATESMEN AND LAWYERS.

Statesmen, as a rule, are the ablest men of a country, accustomed to take broad views of things; the great work of lawyers is to weigh evidence. The opinions of both on the subject of religion deserve attentive consideration.

Francis Bacon, Lord Chancellor of England, "the Prince of Philosophers," 1561—1626.

"Thy creatures have been my books, but Thy Scriptures much more: I have sought Thee in the courts, fields, and groves, but I have found Thee in Thy Temples." "There never was found in any age of the world, either philosophy, or sect, or religion or law, or disciples, which did so highly exalt the public good as the Christian faith."

Sir Matthew Hale, Lord Chief Justice of England, 1609—1676.

On the Bible.

"It is a book full of light and wisdom, and will make you wise to eternal life, and furnish you with directions and principles to guide and order your life safely and prudently. There is no book like the Bible for excellent learning, wisdom, and use."

Sir William Jones, Judge of the Supreme Court, Bengal, 1746—1794.

"I have regularly and attentively read the Holy Scriptures, and am of opinion this volume, independently of its Divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever language they have been composed."

Napoleon Bonaparte, the great French emperor, 1769—1821.

"The Bible contains a complete series of facts, and of historical men to explain time and eternity, such as no other religion has to offer. Every thing in it is grand and worthy of God. Book unique! who

but God could produce that idea of perfection equally exclusive and original?"

"The Bible is more than a Book; it is a living being, with an action, a power which invades everything that opposes its extension. Behold it is upon this table, this Book surpassing all others; I never omit to read it, and every day with new pleasure.

"Everything in Christ astonishes me. His spirit overawes me, and His will confounds me. Between Him and whoever else in the world there is no possible term of comparison: He is truly a Being by Himself. His ideas and His sentiments, the truth which He announces, His manner of convincing, are not explained either by human organisation or by the nature of things.

"Alexander, Cæsar, Charlemagne, and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and, at this hour, millions of men would die for Him.

"Truth should embrace the universe. Such as Christianity;—the only religion which destroys sectional prejudices; the only one which proclaims the unity and the absolute brotherhood of the whole human family; the only one which is purely spiritual; in fine, the only one which assigns to all, without distinction, for a true country, the bosom of the Creator, God."

DANIEL WEBSTER, an eminent American Lawyer, 1782—1852.

"From the time that, at my mother's feet, or on my father's knee, I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures.

"I have read it (the Bible) through many times; I now make a practice of going through it once a year. It is a book of all others for lawyers as well as divines; and I pity the man who cannot find in it a rich supply of thought, and rule for conduct."

CHEVALIER BUNSEN, a German Statesman and Scholar, 1791—1860.

"The Bible is the only cement of nations, and the only cement that can bind religious hearts together."

GUIZOT, a great French Statesmen, 1787—1874.

"I believe in God and adore Him. I have a firm belief in the history contained in the Old and New Testaments, and in the regeneration of the human race by the sacrifice of Jesus Christ. I bow before the mysteries of the Bible and the Gospel."

DE TOCQUEVILLE, a distinguished French Political Economist.

"Bible Christianity is the companion of liberty in all its conflicts, the cradle of its infancy, and the divine source of its claims."

WILLIAM H. SEWARD, a noted American Statesman, 1801–1872.

"The whole hope of human progress is suspended on the evergrowing influence of the Bible."

DISRAELI, Earl of Beaconsfield, the great English Statesman, 1804–1881.

Referring to the attacks on Christianity he says:—

"There is no reason to believe that the Teutonic* rebellion of this century against the Divine truths intrusted to the Semites† will ultimately meet with more success than the Celtic‡ insurrection of the preceding age. Both have been sustained by the highest intellectual gifts that human nature has ever displayed; but when the tumult subsides the Divine truths are found to be not less prevalent than before, and simply because they are divine. Man brings to the study of the oracles more learning and more criticism than of yore; and it is well that it should be so. The documents will yet bear a greater amount both of erudition and examination than they have received, but the Word of God is eternal, and will survive the spheres."

GEN. U. S. GRANT, American General and President, 1822–1885.

"Hold fast to the Bible as the sheet anchor of our liberties; write its precepts on your hearts, and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide for the future."

PRINCE BISMARCK, the greatest German Statesman.

"If I were not a Christian, I would not continue to serve the King another hour. Why should I incessantly worry myself and labour in the world, exposing myself to embarrassments, annoyances, and evil treatment if I did not feel bound to do my duty on behalf of God? Were I not a staunch Christian, did I not stand upon the miraculous basis of religion, you would never have possessed a Federal Chancellor in my person."

GLADSTONE, the great English Statesman.

"If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials and enable him manfully to confront his afflictions: I must point him to something which, in a well-known hymn, is called 'The old, old story,' told of in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."—*Address to Working Men.*

What Christianity has done:

"I see that for the last fifteen hundred years Christianity has always marched in the van of all human improvement and civilization, and it has harnessed to its car all that is great and glorious in the human race."

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* German. † The Jews. ‡ French. Voltaire and others.

"Christianity, even in its sadly imperfect development, is, as a matter of fact, at the head of the world; as the first existing power, it rules the world; and, of all the noisy pretenders who, as if it were an Ottoman despotism, are prematurely disputing for the succession, there is not one which has yet given evidence either of being capable, or of being accepted, for, the place that has so long been held by the Christian scheme." *Glasgow University Address.* p. 26.

With regard to the attacks upon Christianity, Gladstone says:—

"It is a period when undoubtedly more has been written and more has been said in a form at least that is serious and earnest, and which commends itself to the thoughts and reflections of men, with the purpose at least of greatly modifying and altering the grounds of Christian conviction to say the least, than has been the case for many centuries. But at the same time the strong conviction, I think, remains in our understandings and our consciences, that Chrisitianity continues to be that which it has been heretofore, the great medicine for the diseases of human nature, the great consolation for its sorrows; the great stay to its weakness, the main and only sufficient guide in the wilderness of the world. Somehow or other, even those who may upon intellectual grounds be questioning many of its details, yet scarcely venture to impeach its moral authority and power. Never, probably, was there a time when the Christian pulse, if I may so speak, of those who believe in Christianity, never at least in recent times has there been a period in which that pulse beat more warmly and more freely: and if this time is a time of crisis, it is not the first time of crisis that Christianity has known. The Church and the religion of Christ are very old. They have endured for eighteen centuries. In the course of those eighteen centuries they have encountered many dangers. Many have been the times when timid hearts took fright, and when the unstable man anticipated to be overthrown. There were times in the early periods of the Church when a Pagan reaction threatened to overthrow the territory that had been gained by the Gospel. There were times when superstition threatened to put out the light. There were times when the revival of Pagan learning threatened to seduce away and draw the whole Christian intellect of the world from the light of the Gospel and from the worship of the Saviour. Therefore do not let us suppose that the trial which has come upon this age is something wholly new and unheard of. Only let us wait a little while. 'He that believeth,' we are told, 'shall not make haste.' Let us abide the issue. In the meantime, however, we must not neglect duty."

Five Lord Chancellors of England.

The highest position which a lawyer can attain in England is that of Lord High Chancellor. He ranks after princes of the blood royal. The Bishop of Carlisle, himself a scientist,* said: "I have had the

* Harvey Goodwin, author of a *Course of Mathematics.*

privilege of being a member of the House of Lords while five distinguished lawyers sat upon the woolsack. The first was Lord Hatherley, then there was Lord Cairns, then Lord Selborne, then Lord Herschell, and then the present Lord Chancellor (Lord Halsbury)."

Lord Hatherley was for 35 years a Sunday School teacher. He wrote a book on the *Continuity of Scripture*. The following is an extract from his memoir:

"August, 1875. To-day we [himself and Lady Hatherley] have just finished our reading of the Bible through together for the 44th time. In my old age I begin so immensely to prefer the Bible to all good books of what kind soever. It is always new; at least one always finds something new that escaped our observation at the last reading; and how wonderfully independent it is of a various reading here or a mistaken translation there, being the whole that it is, a living whole, that is and will be 'spirit and life' till time shall be no more. 'For ever, O Lord, thy word is settled in heaven.'"

Earl Cairns was twice Lord Chancellor. His eldest daughter gives his last words, spoken to his family, as follows:

"Being justified by faith, we have peace with God through our Lord Jesus Christ."

"Our sole object should be to testify our love to Him."

"God help us all in this room and every one else, to live in this faith, and to die in this faith, for Jesus Christ's sake. This is the only faith to live and die in." "Then after pausing from some time, his voice rang out, 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life—eternal—ETERNAL life." "And yet again, after a long pause, we heard him faintly say, "It is necessary for each one of us to follow in the steps of our great Master. . . . . Let nothing come between us and Him."

"Then he fell asleep in Jesus."

Lord Selborne (Roundell Palmer) was, like Lord Hatherley, a Sunday School teacher, and edited the *Book of Praise*, a well-known collection of Christian hymns.

At a meeting of the British and Foreign Bible Society Lord Halsbury spoke as follows:—

"It is said that in these latter days there is supposed to be some conflict between the Word of God and the word of Nature as proved by science. I do not believe it. Nature and Revelation are different words, expressions of the Revelation of God to us in different forms, and I utterly disbelieve that there is any conflict, although I quite recognize the fact that men have very often misunderstood and grievously misunderstood what they supposed they have gathered from God's Word, and then when they found their own crude, and inaccurate conception to be in conflict with science, they have sometimes taken the wrong view, and thought God must have been wrong and they must have been right."

"I venture to suggest to any who may not be from the nature of their occupation, able to form a judgment themselves upon the evidence, to consider with themselves whether they have in their new teachers of unbelief greater mathematicians and astronomers than Sir Isaac Newton —a fervently devoted Christian; or deeper thinkers than John Locke, or Bishop Berkeley, or Bishop Butler. Let them show us men of that calibre on the other side, and then we may be called upon to exercise a judgment between them."

"And then, after all, those of us who believe what this Book is, and where it came from, I think may trust the Book to be its own expositor. It was not by learning, it was not by eloquence, that the Galilean fishermen have civilized and altered the frame of the civilized world. It is not now that we look to anything but the Book itself, inspired by God Himself, to maintain the great and wonderful account of the history of the mercies that He has exhibited towards mankind, and the promise of what He will give us in future if we obey His will." *

Gladstone bears the remarkable testimony, that of sixty British Statesmen with whom he was associated in the ministry of Queen Victoria, all but five were Christians:

"Talk of questions of the day, there is but one question, and that is the Gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation."

Object in Quoting the Foregoing Testimonies.

This may best be expressed in the words of the *Indian Witness*:

"Nothing could be further from our wish or intention, than to argue that the Bible is the God's word *because* certain great men have believed it to be so. For us it is sufficient that implicit faith in the Bible is not *incompatible* with the possession and exercise of the highest powers of the human mind. When men of *such* intellectual calibre as those whose names have just been mentioned not only revere these books as a whole, but are able to make them in detail, (precisely as they make the phenomenon of nature) a subject of life-long study, and are able to discover in them year after year as long as they live, fresh proofs of the wisdom, power, and glory of God, precisely as they find proofs of the same in the books of Nature, surely a presumption at least is established that there is in the books of revelation as well as in those of Nature something worthy of the investigation of the greatest of men." Nov. 14, 1873.

Another object is to show the erroneousness of the opinion that Christianity has been given up by intelligent men in Europe.

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* *The Bible Society's Reporter*, Jan. 1889. Report of Speech revised by his Lordship.

Explanation of the different feelings with which the Bible is regarded.

There are some men who look upon the Bible as a collection of ancient books, like those of other religions, containing, with much that is true and beautiful, a number of errors. There are, others, including, as has been shown, men of the highest intellectual powers and fully acquainted with all the attacks made upon the Bible, who view it with the deepest reverence as the Word of God. Why is this? The *Indian Witness* may again be quoted:

"Every thing turns on the standpoint *from* which the Bible is studied. There is a very simple yet world-embracing truth contained in the following maxim of the Lord Jesus: 'If any man willeth to do His (God's) will, he shall know of the teaching, whether it be of God, or whether I speak from myself.' One who desires to *do* God's will; not one who wishes to speculate about it or to talk about it, but one who is willing and anxious to *do* it, whatever sacrifice it may cost *shall* know. To such a man God has pledged Himself to give at least light sufficient to enable him to recognize God's will. To every one who complains that he *cannot* believe the Bible to be God's word, we would earnestly put this question.—What is your standpoint? Are you one of those who recognize that there is a Creator and Preserver who has certain claims upon your love and obedience? Do you believe that you ought to love and obey God always, that you ought to do *His* will rather than your own will? More than this, are you *willing*, supposing you are satisfied as to the question *what* His will is,—are you *willing* to do it? But if a man is *not* willing to do this, he is not in a fit state of heart to listen to or to read a book which purports to be a message from God. Before beginning to read God's message he virtually lays down this condition, 'I will obey in so far as obedience does not conflict with my own inclinations.' It is a fearful mockery for such a man to read the Bible. He can never reach the truth, nor does he wish to reach it."

Attention is also directed to a very important point:

"No man is in a fit state to study a book which purports to be a message from the Almighty Creator, the Righteous Judge of all the earth, who does not in some degree recognize and realize his true position as a guilty rebel against the Divine Majesty of heaven. One who knows or rather who feels, nothing of the sinfulness of his own heart; one who sees nothing of his own guilt and misery, and danger, is utterly disqualified for reading aright a book which professes on its every face to be a revelation of God's will to men. He alone is able to understand the end for which the Bible was written who knows and *feels* something of the utter weakness and appalling selfishness of his own heart, and who sincerely longs for cleansing, pardon and deliverance from that evil power which dwells within him, and keeps him in bondage ... Blessed are they that hunger and thirst after righteousness, who so reverence and love God that they long above all things to be conformed to His will and to be accepted and well pleasing in His sight. *For they shall be filled.*

"Such a state of heart is absolutely essential to enable us to understand the scope and aim of the Bible, or to appreciate the great object of its Author. That object unquestionably is, to reveal *first*, God's Righteousness,—and by consequence the utter ruin of rebellious men; and *secondly*, God's pitying Love, His own remedy for man's ruin, His infinitely free and boundless grace, exercised *through* righteousness towards all who feel their own sin and helplessness and are willing to accept as a free gift the salvation freely offered to all. This twofold object of the Bible, the substance respectively of the law and the Gospel, is completely summed up in those memorable words of the Lord by the mouth of His prophet, 'O Israel! *thou hast destroyed thyself; but in Me is thy help.*'"

The spirit manifested by those who reject the Bible is thus noticed:—

"Now in all that is uttered or written by sceptics in the controversies concerning the authenticity and binding authority of the Holy Scriptures, this important pre-requisite of a *heart* right towards God,—of a *will* subjected to His will,—of affections and emotions which go out in yearning after God,—is persistently ignored. Men who have no consciousness of guilt, no dread of a righteous judgment to come, no longing for deliverance from the leprous defilement of selfishness, presume to decide what God *ought* to have said in a revelation to man; and because the Bible does not tally in all respects with the *a priori* conceptions which they have formed, they summarily set aside its claims." *The Indian Witness.*

Advice to Hindu Readers of the Bible.

A Hindu who reads the Bible for the first time is recommended to begin with the Gospels, though some of the first chapters of Genesis, giving an account of the creation of man, his fall, and the first promise of a Saviour, should also be studied. The Gospel of Luke was specially written for Christian converts; the Acts of the Apostles, by the same author, gives an account of the first spread of Christianity.

Beck, a learned German professor, says:

"If any one should enquire, 'How do you prove the Scriptures are the Word of God?' I should reply to him, 'Come and see.' Learn in the first place to know the book for thyself. Like a prophet or a judge it will reveal to thee, if thou art sincere, the secrets of thy heart and life. It will manifest itself by guaranteeing its truth to thy conscience, by awakening that conscience to testify against thee; finally, by offering thee peace through God our Saviour, and opening for thee a door into the very heavens.' Then I would say—'Go and practise that which thy conscience tells thee God would have thee do, and thou shalt know that the Scripture needs no testimony from man, but bears in itself, by the effects it produces, the witness of God.'"

Coleridge said that the best way to ascertain the truth of Christianity is to TRY IT. An American writer has the following remarks on this point:

"There is another evidence of Christianity, still more internal than any one on which I have dwelt, evidence to be felt rather than described, but not less real because founded on feeling. I refer to that conviction of the divine original of our religion, which springs up and continually gains strength in those who apply it habitually to their tempers and lives, and who imbibe its spirit and hopes. In such men there is a consciousness of the adaptation of Christianity to their noblest faculties; a consciousness of its exalting and consoling influences, of its power to confer the true happiness of human nature, to give that peace which the world cannot give; which assures them that it is not of earthly origin, but a ray from the Everlasting Light, a stream from the fountain of Heavenly Wisdom and Love. This is the evidence which sustains the faith of thousands who never read and cannot understand the learned books of Christian apologists, who want perhaps words to explain the ground of their belief, but whose faith is of adamantine firmness, who hold the Gospel with a conviction more intimate and unwavering than mere argument ever produced."

"The Bible" says Professor Fisher, "gives strength in conscious weakness, joy in the deepest sorrow, and hope triumphant when the earth and all it contains is slipping from beneath."

How to Read the Bible.

A great and good man of last century, John Wesley, thus describes the way in which he studied the Bible:

"To candid and reasonable men I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God; just hovering over the great gulf, till a few minutes hence I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to heaven, how to land safe on that happy shore. God Himself has condescended to teach the way; for this very end He came from heaven. He has written it down in a book. O give me that Book! At any price give me the Book of God! I have it. Here is knowledge enough for me. Let me be a man of one book. Here then I am, far from the busy ways of men.

"I sit down alone. Only God is here. In His presence I open and read His book, for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does any thing appear dark and intricate? I lift up my heart to the Father of Lights—Lord, is it not Thy word? If any man lack wisdom let him ask of God. 'Thou givest liberally and upbraidest not.' Thou hast said, 'If any be willing to do Thy will he shall know.' I am willing to do. Let me know.

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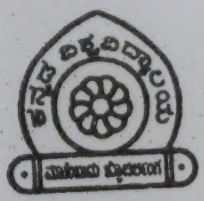

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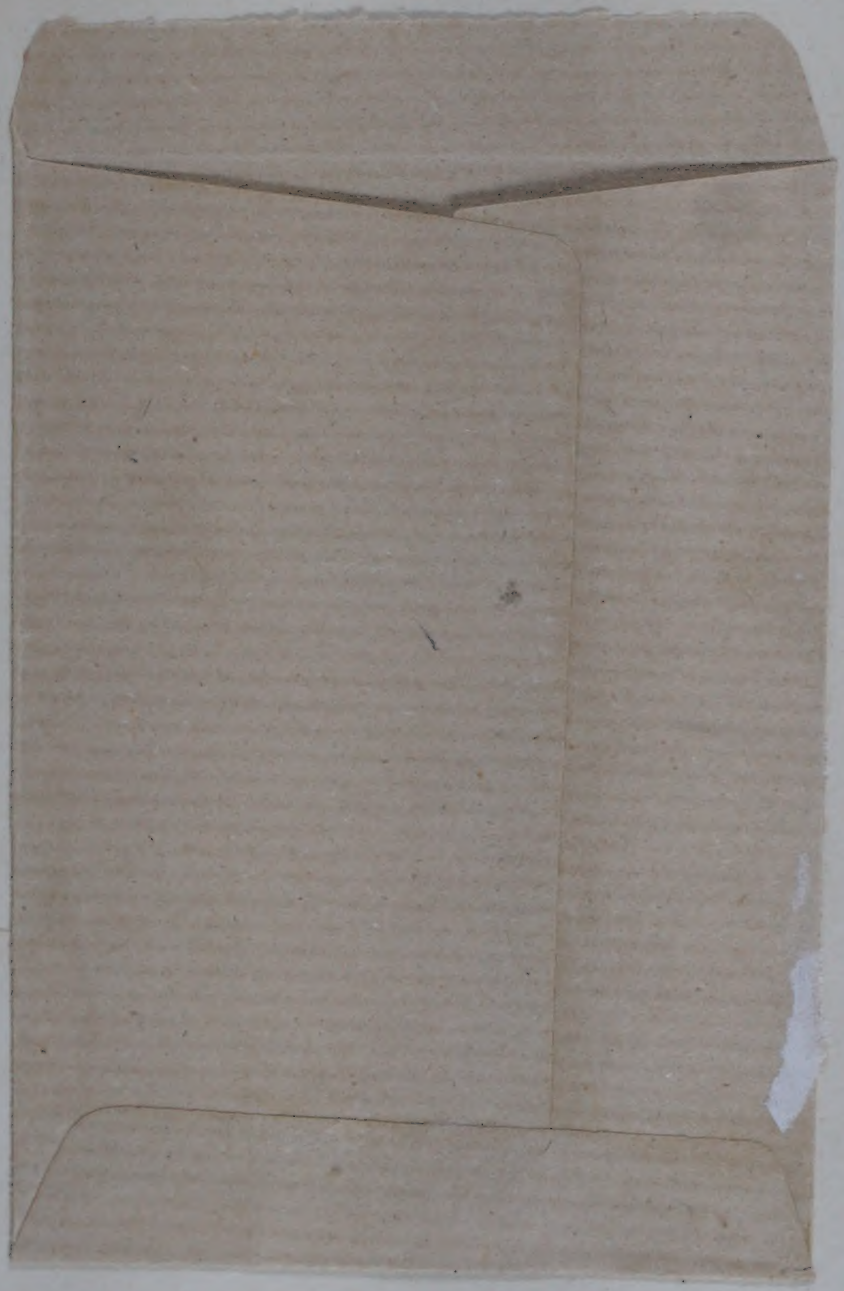

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